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MEMOIR

OF THE

Serampore Translations

FOR

1813:

TO WHICH IS ADDED,

AN

EXTRACT of a LETTER

FROM

Dr. MARSHMAN to Dr. RYLAND,

CONCERNING

THE CHINESE.

PRINTED BY J. G. FULLER, KETTERING.

—◆—
1815.

A

MEMOIR OF TRANSLATIONS,

&c.

Very dear Brethren,

CALLED by the return of the season to lay before you and the public an account of our progress in the work of translating and printing the Sacred Scriptures, we feel our minds affected by sensations in some measure new to us. Ten years have elapsed since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures to the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the Sacred Scriptures being translated and put into the hands of the various tribes of India, whose dialects differ so much from each other, (though most of them originate in one common source,) that however laborious any Missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to

be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labours might quickly wither, and in a short season leave scarcely a vestige behind to shew that the Word of Life had been made known at all: while on the contrary, we evidently saw that when the Sacred Scriptures were published in any dialect, not only might an European Missionary, animated with love to the souls of men, carry among them the Word of Life with the highest effect, if accompanied with the divine blessing; but, should the Lord be pleased to impress the hearts of natives in reading the Divine Word, (instances of which we have known,) European Missionaries would not be always necessary for that work; one native converted thereby might be the means of converting others, and these of a still greater number, till the Lord having thus given the Word, great indeed would be the company of publishers.

But although we saw with what ease multitudes might be raised up to make known the Word when thus translated, we knew, as we had no reason to expect miracles while ordinary means were afforded, that to translate the Sacred Scriptures into any language, would require much time and patient labour. We were indeed sensible that natives, though capable of carrying the Scriptures when translated to any part of India, would never be able of themselves to accomplish the translation of the Word. Having therefore obtained a knowledge of the *Sungskrit* and *Bengalee* languages, and being thence enabled to form some idea of the nature and construction of the other languages in India, as well as familiarized in some degree with the difficulties attending the work of translation; to avail ourselves to the utmost

of the opportunities for obtaining assistance in the other languages of the country, which our situation near the metropolis of British India afforded us, as well as of the press which Providence had put into our hands, appeared an indispensable duty. In resolving to do this, we trust we were not influenced by a vain idea of peculiar fitness for the work, nor had we any wish to intrude on the labours of others: at this time, indeed, we knew of no other who had engaged therein. But as we saw that this work must be done before the gospel could spread widely in India, and knew that to accomplish it would require many years, we determined to forward it by every means in our own power, and to encourage others who might hereafter be desirous of engaging in the same important work. This we did in the case of our Brethren Cran and Des Granges, when they came to India, and our beloved friend, the excellent Henry Martyn, all of whom have now entered into the joy of their Lord. We did not, it is true, immediately desist from any part of the work we had begun when others entered on the same; because we did not consider the translation of the Word of God as a matter of vain and carnal competition, but as a work essentially necessary to the spread of the gospel and the glory of the Redeemer: and from the uncertainty of human life, it was impossible to say whom of those engaged in this important work it might please the Lord to call home first. Nor in case the Lord should be pleased to lengthen the lives of all engaged therein to its completion, did we contemplate it as a misfortune that others had engaged in the work besides ourselves: we rather rejoiced in the hope that by mutually availing ourselves of labours carried on independently of each other, the translations of the Scriptures would be more speedily brought to perfection, and the spread of the gospel accelerated.

While we thus contemplated the undertaking, however, we were by no means insensible of the difficulties to be surmounted. Among these, that of obtaining the requisite pecuniary supplies, though great, was by no means the only one. Most of these languages, besides the difficulty of acquisition which they involved, were hitherto destitute of types, and although some of them possessed an alphabet and certain principles of grammar, the orthography of them was in some instances a perfect chaos: nothing was reduced to order; nothing certain relative to it was to be found in any written work. Divine wisdom had, however, in mercy hidden from us that tremendous misfortune, which, when types were prepared, and every thing brought to a considerable degree of perfection, threatened to annihilate the whole.

But now, very dear Brethren, when after a lapse of ten years we find that the Lord, instead of forsaking us, has been with us beyond our highest expectation—has given us natives of the greatest talents to assist us—has mercifully inclined the hearts of his people to furnish us with adequate supplies for this great work—and has graciously stirred up the hearts of his children to repair the loss which seemed likely to overwhelm the undertaking—in a word, has so blessed us that we see the grand difficulties surmounted, and the way open for the work to be completed;—what shall we say? “The Lord is gracious and merciful, slow to anger, and plenteous in mercy!”

In giving a sketch of the present state of the translations, it may not be improper to follow some kind of geographical order; and to mention first those which are spoken in the middle part of India, and then advert to those spoken in the south, in the west, in the north, and to the east of India. We begin with those spoken

in the middle part of India; namely, the *Sungskrit*, the *Hindee*, the *Brij-bhassa*, the *Mahratta*, the *Bengalee*, and the *Orissa*.

1. The *Sungskrit*. This language claims the first place, both from its being the parent of most of the other dialects, and because it is understood throughout the whole of India, although at present the colloquial medium of no particular part. In this language the New Testament has been in circulation nearly three years; and the accounts we have received furnish many instances of its meeting with a cordial reception from Brahmuns whose pride would scarcely have suffered them to receive it in a vulgar dialect. The *Pentateuch* was published about two years ago, and the *Historical Books* were in the press some time before the late fire: they are nearly completed.

2. *Hindee*. In this language we mentioned in our *Memoir* of last year, that we had put to press a second edition of the New Testament. This edition consists of 4000 copies. The earnestness with which the first edition was sought seemed to render so large a number necessary, and there is reason to believe that this will scarcely suffice till a third and improved edition can be prepared for the press. The fact is indeed, that we have been obliged to distribute *St. Matthew's Gospel* of this new edition separately, to satisfy the desires of the people, while printing the remainder of the Testament. We have also been enabled to make some progress with the Old Testament in this language: the *Pentateuch* is printed, and the *Historical Books* are put to press.

3. The *Brij-bhassa*. This language is spoken in the upper provinces of *Hindoosthan*, and contains perhaps

a greater mixture of Sanskrit than most of the other dialects of the Hindee: it claims the *Deva-naguree* as its proper character. In this dialect Brother Chamberlain began a version of the Scriptures above two years ago, and had last year finished the Four Gospels. Since his removal to Sirdhana he has revised them, and the Gospel by St. Matthew is on the point of being put to press. This version is likely to be more acceptable to the people of the Dooab than either the Hindee or the Hindoost'hane versions.

4. The *Mahratta*. In this language the whole of the Scriptures are translated; and this year we have been enabled to bring the Pentateuch through the press. The Historical Books are also in the press, and are in considerable forwardness. We have increasing testimony of the utility of this version. We select a remarkable instance from among many lately come to our knowledge. At Nag-poorā, the capital of the Berar Mahratta dominions, a gentleman friendly to the Scriptures gave a copy of the Testament to a Brahman, a man of high estimation. He received and read it; but discovered no peculiar regard to the gospel till about a fortnight before his death. He then openly declared that he gave up all hope in his former religion, and trusted alone in the Lord Jesus Christ, who gave his life a ransom for sinners. His astonished family expostulated with him, and even manifested resentment, but all in vain: the dying man had obtained a view of the Friend of Sinners, and appeared to cleave to him in his last moments. This effect, through the divine blessing, was produced entirely by his perusing the Scriptures: it does not appear that any one ever conversed with him on the subject of Christianity. How wonderful are the ways of God! How does he delight in magnifying his Holy Word!

5. The *Bengalee*. In this language the New Testament has gone through three editions. These being quite exhausted, and the desire for the Divine Word in Bengal exceedingly increased, we determined to put to press a fourth edition, to consist of five thousand, the largest number we have ever yet printed. The printing of this edition is in great forwardness; and we hope a few months will give it to the desires of the people, whom we have now often the pain of sending away without a book when they come seeking one, as we have scarcely a single copy of the former editions left. Even this edition will receive many emendations, rendering particular passages more perspicuous. This will be the case in a greater or less degree with all the versions; and to care respecting this, will, we trust, be our delightful study to the last hour of our lives, and constitute one of the chief things we shall recommend to those whom the Lord may raise up to succeed us. A second edition of the Pentateuch in Bengalee is printed off. It consists of a thousand copies. The Hagiographia has been long out of print.

6. The *Orissa*. The translation of the whole Scriptures has been long finished in this language. The Historical Books have been in the press the whole year, and are nearly finished: these when done, will leave nothing of the Sacred Scriptures unpublished in this language beside the Pentateuch. These six languages include the nations which form the middle part of India, and probably comprise more than fifty millions of people. We now turn to those spoken on the south of India in which we are engaged—the *Telinga* and the *Kurnata*.

7. The *Telinga*. The types in this language, which were entirely destroyed by the late fire, we have been

enabled completely to replace; and have begun to put the New Testament to press: it appeared desirable, however, first to print a Grammar of this language by Brother Carey, which is now done; and the Gospel by St. Matthew is also nearly finished. We hope, that as the requisite preparations for proceeding are nearly completed, our progress in printing this version in the course of this year will be considerable.

8. The *Kurnata*. This language, as has been already observed, is so nearly allied to the Telinga, as to admit of being printed with the same types, by the help of a few additional letters. These are now all prepared anew, and a Grammar in this language is ready for the press. The New Testament, the whole of which is translated, is now at press.

9. Further south, beyond Ceylon, lie the small but numerous *Maldivian* Isles. These have a language and an alphabet peculiar to themselves. The late Dr. Leyden had made some progress in ascertaining the nature of this language; and after his death the learned native he employed coming to us, we thought such an opportunity of giving the Word of Life in the language of these numerous isles ought not to be lost, as it might not occur again for many years: we therefore retained him. He is well acquainted with Hindoost'hanee, which renders the communication with him easy. In this language the Gospels are finished; and we have nearly completed a fount of types in this alphabet, which in the name and figure of the letters bears a pretty strong resemblance to the Persian alphabet. From the south of India we proceed to the languages on the west of India: these are, the *Gujurattee*, the *Bulochee*, and the *Pushtoo*.

10. *The Gujuratee.* A year or two ago we laid aside this version for a season, although few of the dialects originating in the Sungskrit are more accessible to us. Circumstances, however, have since concurred to convince us more strongly than ever, of the propriety of persevering in whatever our hands find to do relative to the Sacred Word, however distant the prospect may seem of its being brought into immediate use. Brother Carapiet Aratoon, on going to Bombay in the beginning of this year, by the strict inquiries made by the police officers into the object of his journey, was led to conclude that he could not remain with safety at Bombay; upon which he immediately withdrew to Surat, in which city he continues to labour; and the readiness with which the Scriptures are received there, even in the Mahratta and Persian languages, makes us wish we had them in the vernacular dialect of the province to send thither. We have in consequence resumed that translation; and have begun casting a fount of *Gujuratee* types, to render it still more acceptable. We hope, at no distant period to see this province in possession of the Word of Life in a language which the people can readily understand.

11. *The Buloochee.* Above *Gujurat* to the north-west lies *Bulochistan*; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west: it extends southward to the sea, and northward to *Afghanistan*, the seat of the Pushtoo, or Afghan nation. The language, although it contains a great number of Sungskrit words, is still widely different from most of those already enumerated. The learned men who assist us were long in the service of the late Dr. Leyden, and are thoroughly acquainted with Hindoost'hanee and Persian, which renders the acquisition of this language easy. The translation is advanced to

the Acts of the Apostles, and the Gospel by St. Matthew is in the press. The character is the Persian with no variation.

12. The *Pushtoo*. Farther north, but still on the west side of the Indus, is *Afghanistan*, which forms the eastern part of modern Khorasan. The inhabitants term themselves Pushtoons; but by others they are called Afghans. Candahar is their chief city, although Cabul is the capital where their present monarchs reside. This is the nation which Sir William Jones, and others on his authority, have conjectured to be the descendants of the ten tribes, carried away captive by Salmanezer, and “placed in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.” Nor is this conjecture void of probability.* The learned native with us, says that his nation are “Beni Israel, but not Yuhoodi”—sons of Israel, but not Jews. The language contains a greater number of Hebrew words than is found in that of any nation in India: and, indeed, the ancient Media, according to Pomponious Mela and other ancient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now, however, enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable it to express the sounds of the *Samskrit* language. The *Bulochee* language differs widely from the *Pushtoo*: but these two countries are under the same monarch, the king of Cabul; and there is reason to believe that they were formerly one nation. The translation of the New Testament in this language is carried forward as far as the Epistle to the Romans, and the Gospel by St. Matthew is now in the press.

* See the Note at the end of the Memoir.

13. The *Punjabee*. More towards the north, but within the Indus, is the nation of the *Shikhs*, who speak the *Punjabee* language, in which we several years ago begun a translation of the Sacred Oracles. In this language a fount of types has long been prepared; it formed one of those destroyed by the fire. We have, however, replaced it, and a Grammar in the *Punjabee* language is published. In this language the New Testament is printed as far as the Epistle to the Romans. We hope another six months will give the whole of the Scriptures to this independent nation.*

14. Farther north-east lies the delightful valley of *Kashmeer*—once a province of the Mogul empire, but now under the king of Cabul. This nation has an alphabetic character formed from the *Deva-naguree*. In this character we have prepared a fount of types, and the Gospel by St. Matthew is now in the press. The translation is carried forward as far as the First Epistle to the Corinthians.

These form all the languages of India to the west of the Ganges in which we are engaged. The Maldivian language neither belongs strictly to India, nor does it appear to have any great affinity with the *Sungskrit*; but of most of the rest the *Sungskrit* is evidently the parent. The Pushtoo, however, with the Bulochee, forms an exception: this language forms the connecting link between those of *Sungskrit* and those of Hebrew origin.

We now turn our attention to the east of India, where we have certain languages presented to our view of quite

* For a further account of this nation, see a valuable *Memoir* by General Malcolm, in Vol. XI. of the *Asiatic Researches*.

a different origin, but which still so far unite with the Sungskrit as to make its alphabet the only medium by which they are expressed, as well as to admit many Sungskrit words, and much of the construction common to its various dialects. We must, however, first mention,

15. The *Assam*. North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China. In this language a version of the Scriptures was begun above two years ago. When we began the examination of the language, we were led to suppose that the Bengalee types would fully answer the purpose of printing the Assam version. But on further examination, we perceived, that though the letters of their alphabet have in general the same name and power as those in the Bengalee alphabet, there are yet several which vary a little in their shape; and in one instance the Assam alphabet is certainly superior, it having two distinct letters to express *b* and *v*, for which the Bengalee alphabet preposterously uses the same character. The translation of the New Testament into this language is nearly completed, and in printing we have advanced to the middle of the Gospel by St. Matthew.

16. The *Burman*. Southward of Assam, and separated from it only by the little kingdom of Muni-poorā, lies the Burman empire. The basis of the Burman language is supposed, by Brother Felix Carey to be partly Chinese; but as that language when its characters are disused has no medium through which it can be represented to the eye, the Burman and the other Indo-Chinese dialects which use an alphabet have adopted that of the Sungskrit; but they have altered the sound of some of its letters, as well as added thereto intonations unknown in the Sungskrit language, and which originate

in the Chinese. In this language such progress has been made, that every thing which remains is perfectly easy. A Grammar of it is now in the press, and Brother Felix Carey is busily employed in preparing a Dictionary. His acquaintance with the language enables him to converse in any circle; and he is now sent for to Ava on a medical account, by the Prince, the Heir Apparent, who has ordered him a sum to cover his journeying expences. Relative to the printing of the Scriptures, we have reason to hope that it will be permitted to be done in the country, under Brother Felix Carey's own inspection; for which purpose we have prepared a press and a fount of types. These, and the press, with all its apparatus, the Viceroy of Rangoon has ordered the captain of the Burman ship which brought a Burman Ambassador to Calcutta, to take round free of freight. This press our young Brother will be able to apply with great advantage, as he is thoroughly acquainted with printing, having been brought up in the printing-office under Brother Ward. Should the Lord be pleased therefore to succeed the effort, this press may be the means of diffusing throughout the Burman empire, knowledge both divine and human.

17. The *Pali*, or *Magudha*. This language is in reality *Sungskrit*, with scarcely any variation. We have had occasion to observe that it is the learned language of the Burman empire, and of Ceylon. With this language Brother F. Carey's knowledge of *Sungskrit* brought him at once acquainted, and his study of it has accompanied that of the Burman, and often served as a guide therein; as it bears nearly the same relation to that part of the Burman which is not derived from the Chinese, as the *Sungskrit* bears to the Bengalee. How far he has advanced in the translation of the Scriptures into this

language, we are at present unable to say ; but this we know, that nothing is wanting but sufficient time and leisure to complete a version of them therein.

18. *The Chinese.* We now come to the last of the languages to the east of India, and to that which is probably the source of all those which begin where the *Sungskrit* ends ; several of which however, unable to retain the Chinese characters, have expressed its colloquial medium in an alphabet formed from that of the *Sungskrit*. This language in the characters peculiar thereto, is read not only throughout China, but in Cochin-China, Tonquin, and Japan. —It was mentioned in a former Memoir that the translation of the New Testament was finished in this language : we have now to add, that the better half of the Old Testament is also translated ; and we have this year been diligently employed in making preparations for printing both the Old and New Testament with *moveable metal types*. The same metal types when prepared, will easily print them both, as in every sheet the same types, with the addition of such new ones as the sense requires, are put together afresh ; and thus one type cut in metal may be made to supply the place of a thousand cut on wood in the ancient Chinese way, their wooden blocks requiring the same character to be cut anew, should it occur a thousand times. The preparing of these moveable metal types causes the printing of the Scriptures to advance slowly in the beginning ; but as we advance, the number of new characters will lessen, and the progress of the printing become much more rapid. The expense of preparing the metal types for the whole Scriptures will be something below that of cutting the blocks of wood in China for the New Testament alone ; And when once prepared, new and improved editions of the Scriptures can be successively printed at will, with

the same types, and with a cheapness and speed scarcely attainable in any other language ; as a Chinese type is not a letter, but a noun or a verb, and in certain cases, a phrase, or a short sentence. The utility of these types in printing a work like the translation of the Sacred Scriptures, which must necessarily be for many years *in a state of progressive improvement*, is too obvious to need mentioning : the labour of bringing them to perfection, will therefore be amply repaid by the advantages arising from the use of them in the course of a very few years. There are also certain circumstances in the very nature of metal types, which must ultimately render them superior in beauty to those cut in wood ; the metal admits a much more delicate stroke than wood, and it is at the same time more firm and durable. In wood the very fine strokes, by the pressure of frequent printing, either break in certain places, or wear down before the larger strokes, so as to render the impression less clear and legible ; this inconvenience is obviated by the superior durability of the metal types : wood also naturally absorbs the fluid of the ink in certain places, which necessarily injures the legibility of the impression, unless the characters be cut very large ; from this defect however, the metal types are perfectly free. The *cheapness* of printing with them also, through the low price of labour here, will eventually be so great, that when applied to a language in which millions of copies of the Scriptures will ultimately be required, the saving will be such as will not be easily credited.

Of these languages, *eight* are spoken within the British dominions in India, and *ten* out of them. The former are, the Sungskrit, the Bengalee, the Hindee, the Brijbhassa, the Orissa, the Telinga, the Kurnata, and the Gujrattee. The other ten are, Mahratta, (partly current within the British territories,) the Kashneer, the Maldivian,

the Bulochée, the Pushtoo, the Shikh, the Assam, the Magudha, the Burman, and the Chinese. Of the versions of the Scriptures in these eighteen languages, there are only *three* not in the press; the Gujuratee, the Maldivian, and the Magudha; for these three however the types are either completed, or in a state of preparation. We formerly began printing the Gospel of St. Matthew in the Gujuratee language with Naguree types; but deeming it well worth the labor to give to the people of this province the Scriptures in their own character, we have deferred the printing till a fount of Gujuratee types shall be prepared.

In these languages however, the reader will perceive that we have been able this year to bring but few distinct parts of the Scriptures wholly through the press: the Pentateuch in the Bengalee, the Hindee, and Mahratta languages, being almost the only part we have been able to finish. This arises from two causes: after the dreadful fire which destroyed our types, we had of course to prepare all anew; this year therefore has been chiefly a year of preparation for future labours. But this would not have prevented our making much greater progress had not another intervened, which to us furnishes new matter for gratitude, as it still promotes the grand object in view, the spread of the Divine Word.

Other Translations of the Scriptures lately printed or now in the press.—Nearly two years ago the Calcutta Auxiliary Bible Society generously resolved to give a Tamul edition of the Scriptures to the Christians on the Coast, the fruit of the labours of Swartz, and Gericke, and others, whose memories are blessed. Finding after due enquiry that they could not get an edition printed either at Tranquebar or Vepery, without incurring a great

expence, they applied to us, desiring we would cast a fount of Tamul types, and print them an edition of 5000 copies of the Tamul New Testament. This we cheerfully undertook, and had completed a Tamul fount of types a few days before the fire happened, in which they were all destroyed. On account of the great desire felt in that part of the country for the Scriptures, we, however, began casting a new fount of Tamul types before we completed any other, and so much was this work succeeded, that we were enabled to prepare the types and finish the edition of five thousand copies, (containing above 700 8vo. pages,) within ten months after the fire. The price too, at which we were enabled to render this edition when the casting of the types was included, was somewhat less than that at which the Bible Society procure the same quantity of letter-press, in a stereotype edition of the New Testament. Finding that this brought editions of the Scriptures within a moderate expence, the Calcutta Bible Society requested us to cast a fount of Cingalese types without delay, and proceed with the version of the New Testament in that language, which we did; and it is now more than half finished. Since then they have employed us to prepare a fount of Armenian types, and to print an edition of the whole Bible in that language; and last of all, they have desired us to prepare for an edition of the whole Malay Scriptures in the Roman character. The Armenian types are partly cut; and great progress is made in those united and accented letters which are necessary to fit the Roman alphabet for the Malay version. Those who love the sacred word will also rejoice to hear further, that we have since received an order from the Lieutenant-Governor of Java, and the Literary Society established there, to print a version of the Malay Scriptures in the Arabic character, in which character they have sent us a copy of them in

five volumes 8vo. printed at Batavia, at the expence of the Dutch Government in the year 1752. The Corresponding Committee of the British and Foreign Bible Society have also desired us to print the Hindoost'hancee version of our lamentèd friend the late Rev. H. Martyn, in the Persian charàcter, which we have begun doing, and have brought the Gospels nearly through the press. Thus while making preparation for printing various new versions of the Scriptures, we cannot but adore the God of mercy who is thus sending forth large editions of the Scriptures in those languages into which they have been long translated.

New Types in a reduced size.—As the Lord has been pleased thus to bring forward the Translations of the Sacred Word which were formerly made, and so to smile on those now in hand, as to give us hope of their being completed in a few years, should the means be graciously continued, the most effectual way of promoting their diffusion among the nations around when finished, seems an object of great importance, as it is only in proportion to their diffusion that they can produce due fruit. The difficulty herein, however, does not regard their mere distribution; the scarceness, and in some instances the high price of the copies in the Tamul, Cingalese, Malay, and Armenian versions; and the speed with which a version of the later translations has been exhausted, form together a most striking proof that men will read the Sacred Scriptures if they can obtain them; or rather that the care of God over his Word is such as to secure the circulation of the largest edition of it, which those who love the Scriptures are able to prepare. But as gratuitous distribution must perhaps be continued for some time longer, it seems an important question, how the greatest number of clear and legible copies can be furnished at the

least expense to those, whose regard for the souls of men prompts them to this noblest of all charities. A great occasion of expense has hitherto been, the largeness of the oriental types, which is such, that although the low price of labour in Bengal enables us to print the same quantity of letterpress in the Sacred Scriptures cheaper than can be done in any other part of the world, (a blessing for which we can never be sufficiently thankful,) the expense of a whole New Testament amounts to a large sum. The Bengalee New Testament, although the types were the smallest which had ever been seen in that language, still makes nearly nine hundred 8vo. pages. This consumes paper to no valuable purpose. The book is not read with greater ease on this account: on the contrary, its bulk rather discourages than invites perusal. The reducing of the types in size, therefore, so as fully to preserve their legibility, is now under consideration; and after repeated trials we find that this can be so done that the saving in paper and in press-work shall be nearly sixty pounds in a hundred, and thus 10,000 copies be printed for the price which 4,000 cost at present. This, when fully carried into effect, will enable us to give the New Testament in Bengalee, Hindee, Mahratta, and the other languages of the East, at somewhat more than half the price of a copy of the New Testament from England of the stereotype editions. Meanwhile, the types thus improved, will greatly exceed in beauty the large types of the first fabrication: and the reduction in respect of quantity will enable us to print on better paper than formerly; which, together with the portable size of the volume, will render them far more convenient for perusal. In Bengalee the whole of the Scriptures can be brought into one large octavo, instead of being divided into five volumes, as in the first edition.

The importance of this to the spread of the Word of God throughout the nations in the East, for which purpose so many hundred thousand copies will ultimately be requisite, has made us turn our attention to this object in the closest manner, and has determined us to carry it by degrees through all the languages in which we print the Scriptures. For the attainment of this object we are endeavouring to avail ourselves of every means with which the Lord has been pleased to furnish us; and we find the skill of our highly-esteemed Brother Lawson in cutting the types, of peculiar value in this work: Indeed, that we should have a Brother brought out and permitted to remain with us exactly at this period, so eminently skilled in things of this nature, and so willing to devote himself wholly thereto, we cannot but regard as one of those tokens for good which the Lord has so often shewn us in the course of this work.

Relative to the versions of the Scriptures, however, we have another object much at heart—*the improvement of the paper of India*. It is impossible that the Scriptures can be diffused sufficiently among the nations, if copies are printed only on paper brought from Europe: the high price of it will render this impracticable. The cheapness of the raw material from which paper is manufactured in India, and the low price of labour here, render the improvement of it an object of peculiar importance in the future circulation of the Scriptures, and in the diffusion of general knowledge throughout India—an event, which, if it does not accompany, will be certain speedily to follow, the reception of Christianity. In this we have already so far succeeded, as to communicate a degree of durability to Indian paper which it has not hitherto possessed. It now remains to improve its quality and its colour, which we have reason to hope

we shall be able finally to do. Should this be accomplished, to present the Divine Word to the various nations of India in a type improved in beauty, and on a superior paper, can scarcely fail of increasing the desire after it; and when the very means which increase this desire, will be at the same time the means of gratifying it, by multiplying copies without any additional expense, the consequences must be favourable in a high degree to the spread of true religion throughout the East. And we cannot but esteem it a token for good to India, that, since the circulation of the Divine Word must in all cases be the grand means, and in some peculiar cases almost the only means capable of being used, the Lord should thus be pleased to give opportunity for establishing a press on the very spot where the books are needed, and where the cheapness of labour renders the printing of the Sacred Word less expensive than in any other country. Indeed, when we contemplate the prospect presented by the completion of the versions of the Scriptures now in a course of translation, (and of which we hope that, taken as a whole, the work is more than half done;) and unite with these the versions already made, in the Malay, the Tamul, the Cingalese, the Persian, and Hindoost'hanee languages; together with the translations which our esteemed Brother Brunton and his companions have probably completed in Tartary; we perceive that *the greater part of the Heathen world will have the Word of God in their own tongue wherein they were born.* For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought, that in a few years nine-tenths of mankind may probably have in their own language the Word of God, which is able to make them wise unto

salvation ! And we have in some degree seen what God can effect by his Word alone. To a part of his Word contained in a tract we owe our late Brother Petumber ; to another, our Brother Futika, whose joyful death is well known ; also our Brother Deep-chund, who has long preached the gospel ; and our Brethren Kanai and Kanta, who have long adorned it by their steady walk ;—neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Brother Petumber had turned their hearts towards the gospel. To a New Testament left at a shop in a village we owe our Brethren Sebuk-rama and Krishna-dasa, two of the most acceptable and useful native preachers we have ; as well as several other Brethren from the same village ; and to an English New Testament we owe Tara-chund and Mut'hoora, two Brethren whom the Lord has given us this year, who several years ago by reading an English Testament were stirred up to inquire about the Lord Jesus Christ, and meeting with one in Bengalee about the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth by means of his Word alone, even where his people may be unable to gain access in person, is known only to his own infinite wisdom.

Nothing now remains but the pleasing work of acknowledging the supplies we have received during the last year. Among these are a Thousand Pounds from the Committee of the British and Foreign Bible Society, for which we intreat you, very dear Brethren, to offer them our most cordial and grateful acknowledgments.

We have also to mention with gratitude the kindness of the friends of religion in America last year, who chiefly in the New England States, furnished for the work

the sum of Four Thousand six hundred and twenty-two Dollars, in the space of about two months. While Brother Johns was waiting to embark, feeling deeply interested in the translations, he drew up a faithful statement of the particulars respecting them, and the Lord so inclined, the hearts of the friends of the gospel towards the undertaking, that in the space of two months he collected nearly the sum mentioned. May the God of mercy speedily restore peace between the two countries, that the friends of religion in both may exert all their strength in promoting the Redeemer's kingdom throughout the world.

But what shall we say to that tender sympathy, that generous feeling which the friends of religion have manifested throughout Great Britain in repairing the loss which this work sustained by the late fire! This display of love is beyond any thanks of ours; it is evidently the hand of God inclining his people with one heart to favour his cause and his Word. Were any inducement wanting to urge us to devote our whole souls to this work, it would be found in the unexampled Christian feeling and kindness manifested in this instance towards us for the sake of his name and his Holy Word. We intreat you, very dear Brethren, to communicate to the friends of religion who have thus helped us in our season of extreme distress, how much their truly Christian sympathy and liberality have encouraged us in the work, and caused us to abound in thanksgiving to the Father of mercies, for the grace thus manifested in them.

A word or two relative to the *balance in hand* shall close this Memoir. It has been our constant practice to carry no version to the account of the public till printed; the outlay of money requisite for preparing

types, purchasing paper, and paying workmen, we have furnished ourselves till the version was printed off, when we have placed it to the account of the public at a certain price for the number of copies mentioned. This way appears to us the most equitable, as it enables all to see how the money subscribed is applied, and to judge whether it be applied prudently or not: the expence of each version, and the monthly wages of the various *pundits* and learned men who assist us in these languages, furnishing every item of expence which we charge on the fund for translations. In this method, therefore, we wish to persevere. But one thing results from it, which though inconsiderable while the printing of the Scriptures was confined to two or three founts of types, becomes heavy now they are extended to fifteen; this is, the previous outlay of money for each version, which renders the balance we really have in hand constantly far less than it appears. Thus according to our present account we appear to have above Fourteen Thousand Rupees in hand, as we have finished and carried to account this year only three versions of the Pentateuch, those in the Hindee, Bengalee, and Mahratta languages; but in the various versions which are partly through the press, and those for which types and paper are prepared, these Fourteen Thousand Rupees are in reality much more than expended. A balance in hand equal to about a year or eighteen month's expenditure, will indeed be generally needful; otherwise, as we must necessarily lay in paper and pay servants to carry forward the several editions, we must borrow the money necessary for this purpose. Our annual expenditure in these eighteen languages amounts at present to nearly Three Thousand Pounds sterling, of which somewhat less than a Thousand covers the expense of learned natives who assist in the various translations; and the rest is devoted to printing

the various editions. But as the call for new and larger editions of the New Testament will probably increase rather than diminish, we have reason to believe it will in future be somewhat larger. May the Lord increase the desire after his Sacred Word, till there shall not be in India, nor throughout the East, a family or even a single individual who does not possess a copy.

RECEIVED.

	S. R.	A.	P.
By Balance from June 30, 1812.....	9218	3	5
From America, by Brother Johns, 4622 Dollars.....	9576	4	2
From the Corresponding Committee of the Bible Society	8000	0	0
By £200. in part of another £1000.*.....	1600	0	0
By the Sale of Bibles in various languages.....	72	0	0
By a Donation from Brother Carey, towards the Gujurattee Translation.....	50	0	0
	<hr/>		
	<i>Sicca Rupees,</i>	28516	7 7
	<hr/> <hr/>		

EXPENDED.

	S. R.	A.	P.
To learned Natives for their Assistance in the various Translations.....	7905	5	9
To the Pentateuch in the Mahratta, Hindee, and Ben- galee languages, a thousand copies in each.....	6000	0	0
	<hr/>		
	<i>Sicca Rupees,</i>	13905	5 9
	<hr/> <hr/>		

STATE OF ACCOMPT.

	S. R.	A.	P.
Received.....	28516	7	7
Expended.....	13905	5	9
	<hr/>		
Balance in hand.....	<i>Sicca Rupees,</i>	14611	1 10
	<hr/> <hr/>		

* These 1600 Rupees, or 200*l.* are part of another 1000*l.* voted us by the Corresponding Committee of the British and Foreign Bible Society at their last meeting; the remainder of which lies in Bibles sent out, but not yet sold.

Note from page 12.

The interest which the gracious promises of God relative to his ancient people Israel have happily excited in the minds of those who love the cause of God, seems to demand that every hint relative to their probable situation should be communicated to the public. This induces us to publish the following quotations respecting Afghanistan and Bulochistan, which the kindness of an esteemed friend attached to the late embassy into Cabul has permitted us to extract from a valuable manuscript Memoir of those countries. We will also add an extract or two relating to the same subject from other authors, that those who delight in these researches may judge for themselves of the degree of probability they possess.

“*Afghanistan* is bounded on the north by mountains which divide it from Kashkar, (Kashgur,) and Budukshan; other mountains divide it on the north-west from that part of Toorkistan which lies on this side the Oxus, and that portion of Khoorasan which extends north nearly to that river; on the west it includes a part of that famous geographical division; while beyond in this direction is the Persian Khoorasan: to the south it has deserts and Bulochistan. The Indus from its exit from the lofty mountains in about the latitude of 35 N. sometimes constitutes its eastern boundary, and is sometimes comprehended in it. The Afghan people and government may be considered, therefore, as included within the 35th and 29th degrees of north latitude, and the 62d and 73d of east longitude.”

“*Bulochistan* is so called from two nations named Buloches, who compose the bulk of its population. It has Afghanistan to the north, a desert dividing it in that

quarter from Sejestan, (Sejestan,) which lies on the whole N. W. of Bulochistan. To the west, deserts or very ill-peopled tracts divide it from the Persian province Kirman. To the south is the sea, and to the east Sindh. The government of Sindh possesses the port of Kirachee, which may be considered as locally within Bulochistan. That country is thus included within the 30th and 25th degrees of north latitude, and the 60th and 70th of east longitude."

If we examine the ancient geographers relative to this spot, we shall find it termed *Ariane*. Pomponious Mela, in describing the tracts of country between the Indus and Persia, places *Ariane* next the Indus:* next to *Ariane* he places *Aria*; and between that and Persia, *Cedrosis*. Relative to *Aria* and *Ariane*, the learned Bochart, in his well-known work on Sacred Geography, observes that *Hara*, where the Sacred Historian says, (1 Chron. v. 25.) "The children of Israel are [detained in captivity] unto this day," (probably about the time of Ezra,) is *Media*; and that Jerom in his translation, neglecting the aspirate, writes it *Ara*. He then adduces the testimony of Herodotus and Pausanias, to prove that *Media* was by them termed *Aria*, and the Medes *Arii*; and further quotes a passage from Apollodorus, proving that *Ariane* was in reality the same with *Aria*.† He also observes,

* "Indis proxima est Ariane, deinde Aria, et Cedrosis, et Persis ad sinum Persicum."

† Pro *Media* in *Esdra* est $\aleph\gamma\eta$ *Hara*. 1 Paral. 5. 26. Neglecta aspiratione Hieronymus legit *Ara*. Nempe *Media* etiam a Græcis alio nomine *Aria*, et Medi *Arij* appellantur. Herodotus in *Polymnia*: 'Οι δὲ Μῆδοι ἄρχοντα παρείχοντο Τιγράνην, ἄνδρα Ἀχαιμενίδην. ἐκαλέοντο δὲ πάλαι πρὸς

relative to *Halah* and *Habor*, that the former is the *Calachena* of Ptolemy, situated in the northern part of Assyria, and that *Habor* is the mount *Chabor* of Ptolemy, situate between *Media* and *Assyria*. He adds, that in the mid space between that spot and the *Caspian sea*, is the city *Gauzania*, which he deems the *Gozan* mentioned in scripture.* If *Media* be the *Ariane* of Pomponius Mela, as that lay next the *Indus*, it must be precisely the country now inhabited by the *Afghans* and the *Bulochees*; and if it be *Aria*, it is still the country that borders closely upon *Afghanistan*. *Persia*, between which and *Aria*,

πάντων Ἀριοὶ *Medi autem ducem habebat Tigranem Achæmenidem. Porro quondam ab omnibus Arij appellabantur.* Pausanias in *Corinthiacis* de *Medea*: Παραγενομένη δὲ εἰς τὴν λεγομένην τότε Ἀρίαν, τοῖς ἀνδρώπαις ἔδωκε τὸ ὄνομα καλεῖσθαι Μήδοις ἀπ' αὐτῆς *cum in eam regionem venisset quæ tum Aria dicebatur, incolis a se Medorum nomen dedit.* Eodem refer quod *Appollodoro* apud *Stephanum* Ἀριάνια ἐστὶν ἔθνος προσεχὲς τοῖς Καδουσίαις *gens vicina Cadusiis.* *Ariania* enim idem quod *Aria*.

* Maxime cum in *Assyria* vel *Mediæ* parte illi vicina reperiantur loca quorum sacra historia meminit, nempe חלח *Chalach*, חבור *Chabor* et גוזן *Gozan*. *Chalach* est Ptolemæi *Calachena* ad *Aquilonem Assyriæ*. *Chabor* est ejusdem Ptolemæi ὁ χαβώρας τὸ ὄρος *mons Chaboras* inter *Mediam* et *Assyriam*, ubi tabulæ perperam habent *Choatras*. A quo monte ad mare *Caspium* euntibus, medio fere spatio occurrit *Gauzania* urbs, id est גוזן *Gozan*, inter duos *Cyri* alueos; quam regioni et fluuii proximo nomen dedisse verissimile est, antequam ibi locorum *Persæ* dominantur, a quibus *Cyrus* dici cœpit iste annis, ut vicinus alter *Cambyses*, in gratiam *Cyri* et *Cymbysis*. Vide *Bochart*, p. 220.

Pomponious Mela places Cedrosis, is scarcely three hundred leagues west of the Indus: and Candahar, the chief city of Afghanistan, lies about a hundred leagues to the west of the Indus. Further, in Bulochistan, or on its western border, there is at this day the city *Ghuzni*, the only one of that name in that part of the East; now, indeed, scarcely larger than a village, but eight hundred years ago the capital of a powerful kingdom. Bochart also quotes Strabo, to prove that the northern and mountainous part of Media was the seat of the Cadusians, *and of another nation who were strangers*; whence Bochart himself thinks it worth the labour to inquire whether or not these are the remains of the Israelites. It is not intended here to infer any thing as certain from these various passages; but, considering the present state of the public mind respecting the posterity of Abraham, it seemed proper to bring them into one view, that every one might form his own opinion on the subject. And as Bochart's work is probably scarce, we have given the passages quoted from it.

*Extract of a Letter from Dr. Marshman to Dr. Ryland,
dated December, 1813.*

“You inquire why I have not mentioned our distributing Chinese books among the Chinese at Calcutta and elsewhere? For this, my reasons have been two—First, our editions have hitherto been very small, for want of a sufficient stock of paper. Secondly, it appeared to me that for a man *out* of any country to recount with parade the books he had distributed among such of the inhabitants of it as were near him, would savor so much of ostentation, that I avoided any thing of the kind. I may mention that we sent as many copies of the Gospels as we could spare to Java by Brother Robinson, who informs us they were gladly received by the Chinese there.

“Having thus mentioned the Chinese, I may remark that the Lord appears to prosper our progress therein. I scarcely expected to have seen my way by this time so clearly as I now do. Within the last year I have been able to read more Chinese than perhaps in the first five, and my desire for it increases with my progress. My hope when I took in hand this translation of the scriptures was, to be able to see my way as clearly therein as I did in *Sungskrit*. I think I can do this already, but I wish to speak with diffidence as well as gratitude. Perhaps you may be able to judge of this yourself when I tell you, that in a sheet of the New Testament containing five hundred characters, there are seldom thirty, and often not fifteen, with the force of which I am not acquainted; and as I examine all these by the dictionaries I have, this number is gradually lessening. I and my eldest son continue to read together their best works constantly: I think, therefore, we must ultimately acquire a thorough knowledge of the language. I understand it has been

queried, whether the translation of *Confucius* was Mr. Lassar's or mine. I may observe in reply, that for these five years past, in translating *from* the Chinese I have used Mr. L. chiefly as one would use a Dictionary or a Commentator. When I was at Bristol, if you recollect, I was never easy till I could stand on my own legs. If I had a translation by me, I preferred sitting half an hour weighing a sentence to relieving myself by a translation. Of this I never repented, and it is now become a habit. Of course the translation of *Confucius*, within a little time after my engaging in it, with all its faults, was my own. Relative to the translation of the scriptures, it is as much our own as that of most other languages. We are now printing with a considerable degree of vigor, and if I detail the method taken with every sheet, it may enable you to answer any questions a friend may put to you, though I fear it will be tiresome.

“The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Greisbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese and read Greisbach into English very slowly and distinctly, he the mean while keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is, when any

doubt remains,) it is examined thus a second and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metal types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three if they be required, to be read by different persons. This done I sit down alone and read it, comparing it with Greisbach again, and occasionally consulting all the helps I have. This is to me the most close examination of all. Here, as I have two Latin Chinese Dictionaries by me, I make it a point to examine them for every character of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Greisbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and every thing that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean proof is given, which when read I give to my son John, that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant to read alone, and one to Mr.

Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Greisbach for the last time, to see if any thing has escaped us all. I then in another clean proof desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off. Thus you see that after the translation has been corrected for the press, we still have generally ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions at most do not complete the corrections. It must be remembered however that these frequent revisions involve the judgement of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion that beyond two or three revisions of *the same copy* there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable that you yourself have observed a sermon when printed, appear very differently in certain passages from what it did while in manuscript.

“By means of this severe scrutiny, I cannot but hope that a faithful version of the holy scriptures in the Chinese

language will at length be produced. The importance of presenting the word of life faithfully and perspicuously expressed to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labour, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, labouring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the sacred scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each others' labours, I suppose that the translation of the scriptures will be brought to as great perfection in twenty years as they might been in the hand of one alone in the space of fifty.

“I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able in some degree to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This however we could not have done in wood. There all is immovable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block: and if we say, ‘correct it ten or twelve times,’ only think of the expence of getting ten or twelve fair copies of every sheet. But the moving of a few characters up or down, or the replacing them with others, is the work of a far less number of minutes. Then the *beauty* of a character, first neatly drawn and then cut in metal. I do not say that our first essay will exceed in beauty the generality of wood types in China, yet perhaps it will be the case. But succeeding ones certainly will, should our lives be long spared. But the *cheapness*

of thus printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond any thing I ever mentioned to you. I thought at one time that the preparing of all the metal types for an edition of the scriptures might perhaps equal the expence of getting them cut in wood; although when we cut in wood formerly, by examining the estimate given in the Evangelical Magazine of printing the Acts, (which is, I think, a faithful one, and agrees with what Mr. Lassar and my Chinese assistant tell me of the price of printing in China,) I find we cut much cheaper here from the lowness of wages. This however will not be the case. The expence of the first five or six forms is considerable, but it diminishes as we proceed, from the small number of the new characters required. I expect that the first expence of the metal types for the whole scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal. And this once done, we have the types ready for ten succeeding editions, should so many be necessary to the improvement of the translation. The additional expense is scarcely any thing, as it is chiefly a new arrangement of characters which a second edition requires, the new characters which will be needed forming but a small number. It may however occur to you, that though while the translation of the scriptures is in a state of improvement this advantage should be so great, it must end there; and that when it is brought to perfection and fixed, printing on wood, like stereotype, would have the advantage in cheapness. This, however, is *not* the case. The metal types *even then*, will be the cheapest. First, because of the cheapness of labour here, owing to the very low price of the necessaries of life. This so materially affects our printing that we find that we can print the same quantity of letter-press in an edition of the New Testament at a lower rate than the Bible

Society can purchase New Testaments of a stereotype edition. This applies to the Chinese printing, and enables us to do the same quantity of work at about a third of the expense it would cost in China. Another advantage arises from the difference between metal and wood in point of *durability*. The fine strokes of the wood types necessarily wear down in a short time, and injure the legibility of the impression; which any one may perceive who considers how much a large edition of any work wears out even metal types. But wood wears down far quicker, unless the types are made very large, in which case they increase the bulk of the book and the expense of paper. Thus in every way the metal types will be found, at least in Bengal, far cheaper in execution than wood, even after the blocks are cut. So great indeed will the difference ultimately be found, that in an edition of 10,000 copies of the Old and New Testament, if the expense of mere paper and printing from wood were £15,000, we should be able to execute the same with our metal types for £5000; if it should cost only £13,500, it would cost us only £4,500, or 36,000 rupees. To calculations of the expense of printing the scriptures, I have been accustomed many years, and after calculating the price of paper in China, of which I have accounts perfectly accurate, and the price of labour there, where provisions are nearly thrice as dear as in Bengal, I find that our printing an edition of 10,000 with the metal types will be little more than a quarter of the expence of printing the same number with the wood blocks there; and as they print by hand, each double page must in throwing them off require a separate effort of labour. When we realize the sum of £10,000, or 80,000 rupees saved to the cause of Christian Benevolence on each 10,000 copies of the whole scriptures, and consider how many myriads of copies will be required in the course of years, the wisdom of God

seems to appear, in thus establishing a press secure from all interruption from all Chinese edicts and mandates, in a place from whence the Chinese scriptures can be continually sent to the Burman Empire, Java, Amboyna, Penang, and the Isles of the Sea, and thence find their way into the heart of the Chinese Empire.

“As to speed in printing them, our progress at first was slow. We were two months in getting ready the first double page: the next two months each produced two double pages; the next two months twelve, or six each; and so much are we now improved, that the last week saw three double pages printed off. We shall therefore soon complete what remains of the first edition of the New Testament, and I expect before the end of another year, to have the second edition of Matthew in the press in a completely new type, somewhat smaller and much more beautiful, which we are preparing for the Old Testament. In this new type I expect to have Genesis in the press within a month, the printing of which in that type will go forward while we are finishing the New Testament in the larger type: and as the greater part of the Old Testament is translated, there will be little cause for delay in future.

“Meanwhile we are able to advance in our other Chinese works as much as my time will permit. My *Clavis Sinica* I find a heavier work than I expected: it will fall little short of 500 pages. At press we are already come into the 400th, but it is a work which cannot be hurried: the supporting of every point in grammar by authorities from the Chinese Classics, which I deem essential to a work of this kind, requires much labour and time; but is not without its advantages, even to the translation of the scriptures.”

